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ALABAMA BAPTIST HISTORICAL SOCIETY

Minutes

MINUTES

of the OF THE *thirty-ninth*

Thirty-Ninth Annual Session

OF THE

[COOSA RIVER]

BAPTIST ASSOCIATION

Baptist Association
held

HELD WITH THE

Childersburg Church, Talladega County, Ala.,

August 30th, 31st, September 1st., 2d.

1872

held with the
officers:

Moderator,.....W. WILKS.
Clerk,.....J. J. D. RENFROE.
Treasurer,.....J. K. ELLIOT.

Talladega, Alabama.

OUR MOUNTAIN HOME PRINT.—EDWARD BAILEY PROPRIETOR

1872.

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MINUTES

CHILDERSBURG, ALA., August 30th, 1872.

THE Messengers from the Churches composing the Thirty-ninth Annual Session of the Coosa River Baptist Association convened this day at 11 o'clock in the house of worship of the church in this place.

1. The Introductory Sermon was preached by Elder W. W. Kidd, of Spring Creek church. Text: "Ye are Christ's." 1st Cor. 3; 23. Prayer by Elder W. C. Mynatt, of Salem church, when the assembly adjourned for dinner.

2. At 1 o'clock P. M. the delegates re-assembled in the house and were called to order by elder W. C. Mynatt, the former Moderator. After reading a chapter and singing, the brethren were led in prayer by Elder S. G. Jenkins, of Antioch church.

3. At the call of the roll of churches, the letters were presented and then read by Abner Williams and Leolis Law, and delegates' names enrolled as follows: (The churches who joined us this session are also enrolled here for convenience.)

FIRST DISTRICT.

Cold Water—W. D. Wright, B. Murphy, J. D. Staples.

Sulphur Springs—G. Myratt, J. Y. Henderson.

Antioch—S. G. Jenkins, F. W. Smith.

Salem—W. C. Mynatt, J. B. Mynatt.

Oxford—E. T. Smyth, T. P. Gwin, Abner Williams.

Jacksonville—(Received this year.) Samuel Henderson.

Mt. Zion—(Calhoun county)—D. F. Weaver.

SECOND DISTRICT.

Blue Eye—Leolis Law, James Hitt.

Refuge—Letter and funds, but no delegates present.

Pleasant Grove—J. K. Elliot, Willy Ogletree.

Alpine—H. C. Taul, W. A. Welch.

Hephzibah—James Headen, C. E. Cross, J. M. Mills.

THIRD DISTRICT.

Fort Williams—W. Wilkes, H. Pope, Thomas Goodman.
Tallassehatchie—A. Gardner, W. B. Griffin, Thomas L. Pope.
Mount Sharon—Peter Warren.
Childersburg—D. B. Oden, A. Carlyle, James Thomas.
Mount Zion—(Talladega county)—B. M. Fluker, Inge Nix.
Rocky Moun—Not represented.

FOURTH DISTRICT.

Shiloh—B. Roberts.
Big Spring—W. W. Wallace, C. B. Roach, Thomas J. Martin.
Spring Cree—W. W. Kidd, C. F. Elliot, J. M. Kidd.
Macedonia—J. G. Mundine, A. M. Posey, F. Clinkcales.
Coosa Valley—(Joined this year)—J. A. Collins, Jr.

4. The Moderator then declared the body ready for permanent organization, whereupon Elder M. T. Sumner, of Marion, and I. T. Tichnor, of Auburn, were requested to take the vote for officers. Elder W. Wilkes, of Fort Williams church, was elected Moderator; J. J. D. Renfree, Clerk; and J. K. Elliot, Treasurer. The Moderator on taking his seat made a few appropriate remarks and declared the Association ready for the transaction of its annual business.

5. The rules of decorum were then read by Bro. Abner Williams.

6. Opportunity was given for churches to unite with this body. The Jacksonville church was received, and the hand of fellowship extended to their delegate, Elder S. Henderson, by the Moderator.

7. On motion, visiting brethren were invited to seats with us, in their official capacities; namely, Elder M. T. Sumner, Secretary of the Domestic Mission Board at Marion; Elder I. T. Tichnor, President of Agricultural College at Auburn; Elder T. C. Boykin, President and Agent of Alabama Sabbath School Board at Talladega; Prof. R. L. Rawlings, President Judson Female Institute at Marion; Elder H. Lundy, of the Alabama Association; Elder J. A. Collins, of Cahaba Valley Association; and Elder J. C. Wright, of the Bigbee Association; these all accepted seats, and added much to the interest of the session.

8. Called for correspondence. Elder T. C. Boykin presented minutes and was received as messenger from the Shelby Association. Elder J. W. Fulmer was recognized as messenger from the Central Association.

9. Returned messengers of correspondence to the Alabama Association. Elders W. C. Mynatt, G. T. Smyth, J. B. Mynatt; to Cahaba Valley, A. M. Posey, Elder W. Wilkes; to Ten Islands, Elders T. P. Gwin, A. G. Jenkins, G. Wyatt, W. C. Mynatt, L. Law; to Canaan, Abner Williams; to Tallassehatchie, Elder S.

G. Jenkins; to *Boiling Springs*, Elder S. G. Jenkins and F. W. Smith, to *Central*, W. Wilkes, B. M. Fluker and J. J. D. Renfroe; to *Shelby*, W. Wilkes, H. Pope, James Thomas, Lealis Law, J. M. Kidd, A. M. Posey.

10. Appointed delegates to the Alabama Baptist State Convention, to be holden in Eufaula Friday before second Sabbath in November, S. Henderson, S. G. Jenkins, D. B. Oden, T. P. Gwin, W. Wilkes, L. W. Lawler, J. B. Fiquett, J. J. D. Renfroe, E. T. Smyth. Ben Averett.

11. After prayer by Elder I. T. Tichnor, the body adjourned to 8½ o'clock to-morrow.

12. Friday night, Elder P. H. Landy preached on "The Special Providences of God." An able sermon; text, Psalms 97, 1st—"The Lord reigneth."

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SATURDAY, August 31st, 8½ A. M.

Association assembled according to adjournment. Prayer by Elder W. C. Mynatt.

1. Adopted order of business submitted by J. J. D. Renfroe.

2. Called the roll, read and corrected Friday's minutes.

3. Elder Lealis Law was requested to act as Clerk while Bro. Renfroe should go to the Methodist Church to preach the funeral of Mr. Keith's little daughter, which was buried at 10 o'clock; text, 2d Samuel, 12; 23.

4. Prof. J. T. Murfee, President of Howard College, being present, was invited to a seat, in his official character.

5. Report on Foreign Missions was read by S. G. Jenkins. Elder S. Henderson addressed the body in behalf of the Chapel which the Baptists are building in Rome, Italy, and raised \$12.50.

REPORT ON FOREIGN MISSIONS.

Many ages before Christ, the nations were destitute of the true Religion, and gave themselves up to ignorance. It was, however, foretold that in Abraham's seed should the nations be blessed. The New Testament was given in Greek, the most common language of the heathen. The tidings of the coming Jesus were spread among them. He told them himself that a number of them should be brought in. And still for more than seventeen hundred years the Jews have been rejected, and the church has been composed of the heathen or Gentiles. "Lo! we turn to the Gentiles." Millions—it is supposed that half the globe are in gross darkness. From Scripture prophecy we are left to expect that the kingdoms of this world shall be brought to the light of the gospel. The organization of the church necessarily involves the missionary spirit. It was his pure spirit of love that lead Jesus to die for the happiness of millions of our race. "Ye are the light of the world," as the mirror that reflects the light of the sun all over the room, so

God expects His Church to light up the dark places of the earth, mainly through the gospel, for that is the right arm or power of God. Hence the living minister is God's great agent to scatter the seeds of love wherever he goes. *God's own plan.*

Shall we sustain the missionary in foreign lands? Are we workers together with him? The salt of the earth? Let us instrumentally bear a portion of that saltiness. Remember, Brother Williams, who was with us last year, is now in a foreign land. It is said that on the coasts of the United States there are 400 light-houses; the safety of thousands of lives and valuable merchandise depends on the maintenance of these lights; it is the policy of the country to add to their efficiency; the expenses are great, but the benefit greater. The living minister, with Bible in hand, and the gospel in his heart, is to bear this light far away. Shall we, under God's order, furnish the fuel, or shall we let some of these lights go out? Let us help to kindle other lights until the world is flooded with their radiance. According to the *Macedonian and Record*, the number of missionaries employed last year was 426; number of persons baptized was 6029, number of churches organized was 160. Even in ancient Rome the light of the glorious gospel is spreading, loosing the chains of delusion that have so long bound them. The way is open—the good news is spreading.

A pleasing fact: The piety of our churches is evinced by a more strict attention to the word of God, by an increased liberality for the objects cherished by us, and by a greater consecration of time and talent in the service of God. We think it is owing mainly to the gratifying improvements in our ministry, in spirituality and intelligence. As ministers raise higher the standard of holiness, the churches grow to the measurement. Another pleasing feature in the ministry of reconciliation is that they are becoming sounder in the faith, and co-operate more unitedly in the mission cause and in the salvation of the world. The old-fashion doctrines of election and predestination are better understood. And that God uses us and our means as instruments to carry out his great designs, and to accomplish his own blessed arrangements of gathering the heathen to be his inheritance, and the uttermost parts of the earth his possession: "That we shall hold forth the word of life until it shall conquer the dominion of sin, and bring all enemies under his feet whose right it is to reign."

S. G. JENKINS, Chairman.

6. The Report on Sabbath Schools was read by H. C. Taul, amended and adopted, as follows:

SABBATH SCHOOL REPORT.

There is no interest that appeals to Christian effort, in behalf of the rising generation of this country in stronger terms than does the Sabbath school interest. We are living in a fast age, an age in which the evil influences of the world are brought to bear upon mere children; and they early learn the wickedness of the world, the way to ruin. How important then that we teach them while young the better way, the way to heaven. Many of our brethren are bestirring themselves with commendable zeal in this great cause, and we are glad to say that the Baptists of this Association seem determined to be "not a whit" behind them.

There is increased interest manifested in Sabbath-school work, some new schools have been organized, and the old ones put in more thorough working order. The only difficulty is in country churches in sparsely settled neighborhoods, where the distance from church is the great trouble.

We are inclined to lay the blame on parents, even if they are church-going people; the children are too often left at home to spend their Sundays in much the same sports as they indulge in on week days. This is a great evil, and is sure to bear sad fruit in later life. It is a duty that every parent owes to his children to provide the means of carrying them to the house of God. It requires effort, but the end justifies the effort.

We should remember that all this hurry and toil after the things of this life is but for a moment, and then comes the long, long future, in a land from which there is no more going out. Is it not more important to prepare for that, than to be so absorbed about these perishing interests?

Respectfully submitted,

H. CLAY TAUL, Chairman.

7. Report on Education read by Elder C. B. Roach, amended and adopted, as follows:

REPORT ON EDUCATION.

The unspeakable importance of the subject of this report is conceded by, and has claimed a large share of the attention of the great body of Baptists. It is true that in some quarters, even among Baptists, there are yet considerable remains of that fossil idea, that as the sire has very well made his way through the world without the help of education, so may the son; but it is confidently believed that these are gradually giving way before the increased impetus which, within the last few years, has been given to education by its own achievements, by the actual results of experience, and by the air of popularity which it is taking on.

Education is fast becoming popular, and popularity, with rare exceptions, insures success.

Your committee refer with great gratification to the interest felt in this subject within our own territory, but point you to the near future with something of misgivings as to that abundant success which can and ought to be achieved in this department. Heretofore we have with too much complacency, contented ourselves with mere paper resolutions, wordy reports and sensational speeches. All we need, and what we must have is action—immediate and determined action.

As a denomination we have simply done next to nothing; as report makers, so far as influence goes, we have transferred almost all the interest felt in this matter, from our communities to the colleges and institutes situated in distant parts of the State. Your committee are of opinion that we have to do with this question mainly at home. Since, in the course of events, Baptists have sustained heavy pecuniary losses, very few, comparatively, can avail themselves of the rare advantages offered by our colleges and seminaries, which the great majority are necessarily driven to educate nearer home, where expenses are in some just proportion, or let their children grow up uncultivated.

Your committee, recognizing these just and hitherto unsupplied wants of Baptists in this respect, and the necessity for economy, would have recommended a kind of denominational home system, but for the non-action policy of the Association.

C. B. ROACH, Chairman.

8. Pending the discussion of the above report, which was not adopted until after dinner, the body adjourned to 1 o'clock P. M. Elder M. T. Sumner preached at 11 o'clock to a large congregation. Text, Galatians 3; 10.

1 O'CLOCK P. M.

The body was called to order. Prayer by Elder W. W. Kidd.

1. The following resolutions were offered by Elder S. Henderson. Brother Henderson ably addressed the body on the subjects suggested in his resolutions. They were adopted.

Resolved, That the able and efficient faculty of Howard College, together with the reduction of its expenses, entitle it to the patronage of the public, and especially of the Baptist denomination.

Resolved, That we have the profoundest concern for the prosperity of the Southern Baptist Theological Seminary, and that its prospective removal from Greenville, South Carolina, to Louisville, Kentucky, has not diminished our desire for its welfare.

Resolved, That the Judson Female Institute, under the Presidency of Professor R. H. Rawlings, is cordially recommended to the patronage of the denomination.

2. A petitionary letter was presented from Coosa Valley church. The church was received; J. A. Collins, Jr., delegate.

3. Report of the Committee on Indigent Ministers' Fund was read by James Headen, and was adopted as follows:

REPORT ON INDIGENT MINISTERS' FUND.

Your committee have succeeded in getting up about fifteen or sixteen hundred dollars in subscriptions, to be paid in four annual instalments, the first annual instalment falling due at this Association, (1872,) and regret that there was not more attention given to the subject. But ill health of part of the Committee, and pressing engagements on the part of others, rendered it out of our power to give that attention to the subject which its importance demands. Such churches as your committee have visited and explained the nature of our worthy enterprise, have responded with a good degree of liberality, which have been but few. Talladega, Alpine, Harpersville, Cold Water, Hephzibah, Blue Eye and a few others. While your committee is happy to know that the good cause in which we are engaged meets with almost the universal approbation of the denomination at the same time we are pained to find that it is the few who contribute to its support.

But in the main we feel much encouraged to hope, if we press forward and faint not, we shall succeed in executing a great and good work, which has been too long neglected by our denomination.

Your committee most respectfully suggest to this body that the Coosa River Baptist Association should be incorporated; that our

subscriptions which we have obtained for the use and benefit of our indigent ministers, may be legalized.

Respectfully submitted, JAMES HEADEN, Chairman.

4. The following resolution, offered by Abner Williams, was adopted:

Resolved, That the committee which is invested with authority to raise a fund for the relief of indigent and superannuated ministers and their families, be instructed to take subscriptions in the future payable in equal annual instalments, two and three years, and on such other terms as will in their judgment best promote this cause of Christian charity.

5. The following paper, offered by Elder S. Henderson, was adopted:

Whereas, the Coosa River Baptist Association, at its annual session for the year 1871, determined to raise by voluntary subscription a fund for the relief and support of indigent and superannuated ministers and their helpless families within the bounds of the Association, and whereas it is deemed necessary to the proper and successful prosecution of this work, in the collection of monies, loaning and disbursing the same, and the general management of the funds, that our body should be incorporated under the laws of Alabama; therefore, be it

Resolved, That we apply to the Probate Judge for the county of Talladega, to be incorporated according to law, under the name of the "Coosa River Baptist Association," and that we elect a Board of Directors consisting of five members.

6. The above-mentioned Board of Directors was then appointed as follows: L. W. Lawler, J. K. Elliot, John Henderson, W. R. Stone, J. M. Kidd.

7. On motion of Elder S. Henderson, it was resolved that the above named Board of Directors are instructed to make the proper application for the incorporation of our body.

8. The provisional committee to collect funds for the above-mentioned cause, was continued as follows: James Headen, C. R. Cross, B. M. Fluker, J. B. Mynatt, A. W. Bell.

(Just here a resolution bearing some relation to the same cause was adopted, on which Brother Headen made some remarks, but the Clerk has no recollection that it was laid on his table.)

9. The report on Domestic Missions was read by Elder W. Wilks, and after very interesting speeches by elders Sumner and Tichnor, the sum of seventy-five dollars was raised for the Board at Marion. The report was adopted as follows:

REPORT ON DOMESTIC MISSIONS.

Your Committee on Domestic Missions beg leave to report: The field is the world, the demand enormous, the available means are limited and the laborers are few. The fairest portion of the earth

is embraced in the Southern domestic missionary field. More depends on its early occupancy and proper cultivation than any other division of missionary enterprise on the globe. These great States and Territories with their wide-spread prairies and overshadowing woodlands, their inexhaustible resources of hidden wealth and inducements to enterprise, form the central idea of the attraction of the world. All grades and characters, all professions and callings, are flocking here. No one can predict with certainty, yet none can deny with good reason, that the fifteen or twenty millions of inhabitants scattered from the Potomac to the Pacific may not, in another generation, be augmented to a hundred millions. Immigration, by per centage, annually increases. Roman Catholicism is taking time by the forelock and placing her sentinels to watch the flowing tide. Along our railroads, and in our towns and cities, she is making rapid strides. And not in a few places in this land of liberty is she mistress of the situation, and is hurling defiance in the face of free toleration. Nor is she left to depend alone on foreign emigration for the success of her cause. American citizens are joining her ranks. Descendants of those who fled from her fires and her prisons are uniting to curse the ashes of their forefathers!

Infidelity, too, and skepticism, vice and corruption in a thousand forms, are pouring their dark but silent torrents all through the channels of American society. Here is work to do; work for Christians; work for Baptists; work for lovers of religious liberty and freedom of conscience; work for parents who love their children. An ensign is to be lifted up; who is to raise it? Who but the regenerated, believing, faithful servants of Christ? "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," but the church of the living God? She is the salt of the earth and the light of the world.

Let Zion awake and put on her strength. Let all her inmates work. Let each one do something. Let none ignore the true situation nor underrate their high and holy calling. Duty thus performed, this land belongs to Christ.

Respectfully submitted. W. WILKES, Chairman.

10. The report on Family Religion was read by J. J. D. Renfro. After its adoption, the body requested its publication in the *Christian Index*. Also a resolution was adopted requesting Elder W. W. Kidd to furnish a copy of his introductory sermon for publication in the same paper.

REPORT ON FAMILY RELIGION.

Several interesting and able reports have been published on this subject by our body, but there is ground for apprehension that this branch of Christian duty has not yet taken sufficient hold on the hearts of our people, to lead them into a general and habitual practice of its obligations. The subject is not exhausted, and in bringing it before you at this time, we propose to assume that *Religion in the Family* is barely second in point of importance to religion in the Church.

There are many social, moral and religious organizations among men, but the God of the Bible is directly the author of but two of these, namely—the *Family* and the *Church*, and however much good may be accomplished by other institutions, *these two* comprehend the elements of all good, and are precisely adapted to meet the moral wants of the whole race of man.

The *Family* is the first institution that our God organized on this earth, and this institution has descended to us through all the ages of the world, and in some important respects exists among us now in its primal purity; and as an essential conservator of the happiness of the race, it should be everywhere perpetuated under the weal of our holy religion. The Lord God placed himself over the first family and every other family that should come after it. And the history of that early family shows that while man has dominion over the earth and every living thing on the earth, he holds that tenure at the pleasure of God, and his right to the possession of any good thing is suspended on the contingency of obedience to God; so that a failure to recognize and adore the Author of all good, forfeits the right to every agency of happiness, and thenceforth he may expect disappointment and misery to be visited on his household. An impenitent unbeliever could as reasonably hope for heaven as a totally irreligious family could expect real and continued happiness. A church without pure religion is not a greater absurdity in the world of ethics, than is a family where there are no love and worship of God. And families of this character may be expected to create such a church.

Again, let it be observed that while the church of Christ is congregational in its administration of authority, the family is an absolutism, where there is no appeal from the legitimate will of the united head. However numerous the family of children and servants, the united will of the husband and wife is the end of all strife and absolute and all-directing in all things in the household. This is instinctive. It is found largely to exist among the less civilized and barbarous tribes of the earth. It is founded in great wisdom, because it is immeasurably important that children, during a suitable period of minority, while in the formative state, should be placed under such circumstances as will mold them into that moral shape which will make them ever afterwards obedient subjects of law, orderly members of society, and, under grace, faithful to the church of Christ.

Our object here is to give some prominence to the position that the exercise of absolute control on the part of pious parents, is essential to the successful inculcation of religion in the family.—And now, having premised thus far—

1. We maintain that in order to enjoy a wholesome family religion, there must be a constant and devout recognition of the presence, power and goodness of God. In the family it should be distinctly understood that every good and perfect gift comes down from the Father of mercies; and that every trying providence is ruled over by this same just and merciful God; and that all his dispensations are preeminently right; and that to murmur is a species of rebellion, and that it is not only our *duty* to love and obey God, but that there are countless reasons why we should

esteem it the highest *privilege* of our existence to render a full and affectionate obedience to His holy will.

2. In order to accomplish this in the household, it is at once seen that parents have a weighty but delightful task before them. A vast amount of instruction is necessary. That parent who prays for and with his family does well, but that one who both prays for and instructs them in religion, does far better. This instruction may be partly imparted at the hours of family worship, when a few words of explanation, or advice, or warning, or encouragement, are always appropriate, and likely to make lasting impressions. And many other occasions will offer opportunity to do these same things; and to talk with them of the great mercies of God, to relate pointed Bible stories, to impress incidents in the life of the Savior, and in the lives of good men and women; to warn them of sins and popular vices, and impart to them such intelligence concerning current religious matters as is suited to their wants. In all this work of instruction in the family, the Bible should be exalted as the text-book as faithfully and unmis- takably as it is done in the church. There is nothing more beau- tiful than the Bible lessons of parental duty, such as the follow- ing: "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou liest down, and when thou risest up." "Train up a child in the way he should go; and when he is old he will not depart from it." "Bring them up in the nurture and admonition of the Lord." Where parents discharge this duty of religiously instructing their household, it may be said of their children as of Timothy, that "from a child thou hast known the holy Scriptures."

And where can the lessons of benevolence, liberality, to all the claims of our Redeemer's kingdom be better taught than in the home circle? No Christian parent should be willing to allow his children to grow up around him ignorant and illiberal as regards the plans of missions, the support of the pastor, the claims of the poor, and other causes of the great work before the people of God. At home they should be taught to give, made able to give, and required to give; and so taught as to have them understand the necessity and true spirit of Christian liberality. A great truth which our people have yet to learn themselves and impart to those who are rising around them, is that God is as truly worshipped in the consecration of our substance to the furtherance of his holy religion, as in praying, preaching or anything else that we can do. That there are as many commands for benevolence and liberal giving as there are for any other religious duties, and that we have no more right to disobey here than in anything else; and that covetousness and parsimony comprise a most hateful and abominable character. Where is the Christian parent who can be willing to bring up a covetous and stingy child? Then let them be taught the right lessons on these matters at home.

Nor will we neglect to claim that it is important in giving instruction to our family, that we should give some prominence to those Scriptures which bear directly on our denominational pecu- liarities. And let this be done in such way as to impress them with the fact that we claim the whole Bible as bearing on our sen-

timents. Let them see that our church order and ordinances have a letter and a spirit, a soul and a body, a power and a form and that these are drawn directly from the word of God.

3. Of course we cannot expect success in this great work with our children without the help of God, and this help is obtained by earnest, faithful prayer. Prayer is the act of recourse to God in time of need, and who is it that is not sensible of *great need* while under the fearful responsibilities of a household? A christian parent should never allow a day to pass without worship with his family. Many perplexing difficulties will obtrude themselves in the way, but fixedness of principles—*determination, will and faith*, will surmount all obstacles. David said, "Evening, and morning, and at noon, will I pray, and cry aloud." And Cornelius, the devout centurion, was praying in his house when the angel visited him and informed him that his prayers and his alms had come up for a memorial before God."

Too much importance cannot be attached to secret prayer with the children—the habit of taking them, one or two at a time, into some private place and there offering fervent prayer for them.—The child will never forget this.

4. And now how important it is that the life, spirit and example of the parent shall always be consistent with the religion which is taught the children! Without this example, how powerless will all else be!—We should point our children to heaven, and lead the way.

5. We close with a return to the essential importance of affectionate authority in the whole matter of family religion. The right exercise of parental authority is the great want of the age.—There is authority as well as purpose and faith in the passages, "As for me and my house, we will serve the Lord." "My house will serve the Lord—as the head of the house I will see to it."—This authority should be exercised in love. "And ye fathers, provoke not your children to wrath."

There is great danger of transferring these great duties too much to Sabbath-schools and other institutions. Parental relations and duties cannot be transferred. God appointed the family relation for great purposes, and when it shall come to pass that christian parents will discharge their whole duties with their children, there will be little left in moral and religious training with them short of the direct work of the church of God. The religion of church relations takes charge of them before family religion exhausts itself. J. J. D. RENFROE, Chairman.

11. Preaching Saturday evening at the Methodist church by Elder T. P. Gwin; text, Acts 4, 12.

12. Adjoined to Monday, 8½ A. M.; prayer by Elder P. H. Lundy.

Preaching Saturday night at the Baptist church by Elder E. T. Smyth; text, Phil. 3, 8.

SABBATH'S SERVICES.

At the Baptist Church—Prayer meeting at 9 o'clock and remarks

by Elders C. B. Roach and H. C. Taul.

At 11 o'clock, preaching by Elder I. T. Tichnor; text, Numbers 32; 2-7.

At 3 P. M., Sabbath School mass meeting; addressed by Elders Leslie Law and T. C. Boykin.

At night, preaching by J. J. D. Renfree; text, 2d Cor. 5, 7.

At the Methodist Church.—At 11 o'clock, preaching by Elder W. C. Mynatt; text, John 14, 2.

At 3 P. M., preaching by Elder T. P. Gwin; text, Hebrews 2, 3.

At the Colored Church.—Preaching at 11 o'clock by Elder S. G. Jenkins; text, James 4, 8.

MONDAY, September 2d, 8½ o'clock, A. M.

The body met pursuant to adjournment. Prayer by Elder J. C. Wright.

1. Calling of roll indefinitely postponed.
2. Selected the Big Spring Church, at Harpersville, Shelby county, as the place for the meeting of the next session of the Association.
3. It was resolved that we change the time of meeting from Friday before the first Sabbath in September to our original time—Friday before the third Sabbath in September.
4. The report of the Executive Committee was read by C. R. Cross. After some discussion, the report was amended and adopted, as follows:

REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee of the Coosa River Association, respectfully report: Your Committee, believing the cause and plan of operations pursued last year, accomplished as much good, and perhaps gave as general satisfaction as any other that might have been adopted. We therefore pursued the same course of operations, with some little variations. Bro. S. G. Jenkins with young Bro. Nall, occupied that region of country in the eastern part of Talladega county, near a feeble church called Good Hope. They report together fifteen days' labor and eight baptisms.

Bro. H. C. Taul was requested last Spring to visit a point known as Beard's Spring, south-east of Talladega. This place has been occupied this summer by our Methodist brethren—few Baptists in the neighborhood. He visited that point three times; was well received; thinks it a point of some interest, and much good might be done, if regularly occupied. He also preaches stately for the Rocky Mount church, which was reorganized by him last year and joined this body. Your committee deem it just and right to aid them in sustaining their pastor, (Bro. Taul,) for this year, to the amount of thirty-six (36) dollars.

Bro. Paul Castleberry has been continued at Fishing Creek station, St. Clair county. As we have no report from him, we are unable to state what success he has had in building up the cause at that place.

We have paid also, twenty-five (25) dollars as supplement to the salary of Bro. W. Wilkes, at Childersburg. The house of worship where we are now assembled, stands on ground which a few years ago was one of our missionary stations.

Your committee would recommend that we extend our operations in accordance with our means, trusting that the great good done may stimulate our brethren to do a little more for missions in the bounds of this Association.

Since writing the above, your committee have been informed that Bro. Castleberry has performed seven days' labor as missionary.

JAMES HEADEN, Chairman.

5. The report on Bible Cause was read by Elder E. T. Smyth, and was adopted as follows:

REPORT ON BIBLE CAUSE.

The committee on Bible Cause report, that they believe that connected with the preaching of the gospel, the Bible should be placed in the hands of all the people to be read. A leading Roman Catholic priest recently said, there is only one power that can place the dazzling crown on the fair brow of America—that power is the Catholic Church. That same priest said to Catholics: "Be faithful and this great land shall be Catholic yet." This is the issue to be met in the future. Rome means what her exponents say. We must meet them with the open Bible. The Bible is kept from the people by Roman Catholics, and they say the Bible is dangerous to the people! But we ask the question, For whom is it dangerous?

We answer: It is dangerous for sin, which it cures; dangerous for Satan, whom it dethrones; dangerous for false religion, which it unmasks; dangerous to every church which dares to conceal it from the people. The Bible is dangerous to Romanism, because it exposes their criminal imposture and corruptions, and wherever read and understood by the people is a power felt. The God of the Bible has taken this land under his special benediction, and evidently intends it to be a Bible-reading people, in defiance of the efforts of Roman Catholics to suppress its sacred teachings.

The Bible is the book to educate the people; this is what we need to affirm by word and example. Why not have the Bible the chief thing in the family, in the school, in the academy, in the university? Let us not be afraid of the Bible, or any of its sacred teachings; it is the most wonderful book ever written. It is not for the minister or priest, it is not for the learned, but it is for all the people. Every man has a right to read it and interpret it for himself. The style of the Bible is simple and easily understood. It is for plain men. And the most important things are plainest. It is so pure and clear that the child and the untaught find it the

best book, to read from. The aged enjoy its simplicity, and the sick can bear to hear it read.

The Bible ought, therefore, to be read in our public schools as a reading book. It should be read in the family, to cultivate the taste and purify the morals. It ought to be read by every man; it will enrich his mind with thought, it will furnish him with good principles. It will be a practical guide in daily life. It will open the pathway to glory, honor and immortality. It reveals God, and shows how bad men may become better. It reveals a Savior, and shows how men may be happy here and hereafter.

Resolved, 1st. That we regard the Bible Cause as one of paramount importance; that it should have a prominent place among our stated objects of benevolence, and a warm place in our hearts; that we will cordially cooperate with those who are laboring to carry the word of life to the destitute in our midst, and to send it to those in other lands who are perishing for lack of its knowledge.

Resolved, 2d. That to secure this result, the pastors of our churches are recommended to present the subject to their congregations, and secure contributions in behalf of this cause during this year. All of which is respectfully submitted.

E. T. SMITH, Chairman.
6. The report on Temperance was read by Bro. Abner Williams, and after remarks by Kidd, Williams and Taul, the report was adopted as follows:

REPORT ON TEMPERANCE.

Since the time that Noah drank of the wine of his vineyard and was drunken, Intemperance, with all its baneful influences, has cursed the world. Statesmen have enacted laws; philanthropists have organized societies, written essays, delivered lectures; and ecclesiastical bodies have adopted and published reports; all designed to suppress this monster vice, and to ameliorate the condition of the human family. Ministers of the gospel, armed with authority from the King of the Universe, and endowed with power from Heaven, have, as faithful sentinels for ages past, sounded the alarm, warning the people of danger, and entreating them, by all they value sacred here or hereafter, to "touch not, taste not, handle not the unclean thing." Solomon, (in Proverbs, 23d chapter, 21st verse,) has said, the drunkard shall come to poverty; and the king in Zion has declared, by the mouth of one of his apostles, that such shall not inherit the kingdom of God. See 1st Corinthians, 6, 9-10.

And yet we see that men, (and women in some sections, we are pained to say,) persist in quaffing the insidious poison, that so certainly and effectually destroys both soul and body.

See you beautiful, amiable, lovely bride at Hymen's altar. Confiding her all into the hands of her liege-lord, who vows most solemnly, to be kind, affectionate and faithful to her through life. See prosperity crowning his efforts, to accumulate wealth; honors clustering around his name, and connubial bliss in his happy home. But ever and anon the scene changes. See now that once beautiful, lovely bride! Haggard and careworn; the heart that only a few years or months since was buoyant with hope, now crushed

with grief; her helpless little ones crying for bread, and to supply their necessities, the heart-stricken mother plies the needle by the midnight lamp, or begs to be favored with the most menial employment. See that once proud, noble, and devoted, but now unnatural and inhuman husband, sacrificing the last family relic, or jewels, and even the wardrobe of his once proud and happy, but now grief-stricken wife, in order to procure that which, by long and constant, or even occasional use, has produced an inordinate and unnatural thirst, to satiate which, the liquid poison is greedily taken, which instead of satisfying, but infuriates and degrades him below the beasts of the forest. And now behold him return to that home, where once the devoted wife and fond children awaited his return with anxious solicitation, to extend a cordial greeting; but now shivering with cold and pinched with hunger, await in dreadful suspense the arrival of a demon, dethroned of reason and void of humanity. And why this sad change? The answer comes reverberating down the corridors of time for more than a thousand years: "These are the trophies of intemperance." See estates squandered, prisons filled with guilty culprits, lives sacrificed, helpless women and children filling the land with the wail of woe, the bottomless pit peopled with intelligent, cultivated, refined beings, from a land of Bibles and Christian privileges.—These, too, are the fearful and inevitable results of intemperance. What is the remedy? What shall we do? The solution of these questions has baffled the wisest heads, and most devout hearts, for ages past. But we must not quail or falter in the prosecution of this war for reformation. Let State laws be enacted, holding the real and personal property of all persons selling or giving intoxicating liquors to any one, liable for whatever damages may ensue as the result of intoxication. With renewed energy, zeal and diligence, let us entreat our fellow-men to abstain from the use of strong drink as a beverage, and let the ladies of the land, whose example and influence are potent for good in a righteous cause, come to the rescue, by disdaining to offer the alluring wine cup to their husbands, sons, or friends, and manifest their abhorrence of the practice of this vice, by discarding the society of all who thus indulge to excess. And finally, let Christians continue to invoke the Divine blessing, to crown their efforts with success, in arresting this deplorable evil.

ABNER WILLIAMS, Chairman.

7. Elder J. H. R. Carden, of Shelby Association, being present, was invited to a seat with us.

8. The Sabbath's collection was equally divided between four Boards to wit: The Foreign Mission Board, the Domestic Mission Board, the Sabbath School Board, and the Associational Mission Board.

9. Elder E. T. Smyth was appointed to preach the next Introductory Sermon, and Elder Lealis Law, alternate.

10. The report on Finance was read by Bro. C. R. Cross, and adopted as follows:

REPORT ON FINANCE.

Your Committee on Finance have thought proper to give a tabular statement of contributions from the churches.

CHURCHES.	Associational Missions.	Domestic Missions.	Foreign Missions.	Howard College.	Rome Chapel.	Minut Fund.	Total.
Talladega.....	\$35 00					\$ 00	
Mt. Zion.....	1 50					2 00	4 00
Salem.....						2 50	2 50
Spring Creek..			5 00		6 00	2 00	14 00
Hephzibah.....	7 65	2 50			7 50	4 00	21 60
Pleasant Grove	5 65	2 84				5 00	13 50
Refuge.....						4 00	4 00
Oxford.....	6 40	6 40	11 63			5 00	29 43
Cold Water.....						3 00	3 00
Mt. Zion.....	7 25			7 30		5 00	19 55
Blue Eye.....						4 00	4 00
Antioch.....						2 50	4 50
Macedonia.....						3 65	3 65
Big Spring.....	19 00					5 00	24 00
Alpine.....						5 00	5 00
Tallasschatchie						4 05	4 05
Ft. Williams.....						5 00	5 00
Mt. Sharon.....						1 50	1 50
Shiloh.....						2 00	2 00
Sulphur Spring	11 15					3 00	14 14
Rocky Mount.....						3 00	3 00
Childersburg.....	2 00					5 00	5 00
Jacksonville..		5 00				5 00	10 00
Grand Total.....	\$95 00	\$16 74	\$16 63	\$7 30	\$13 50	\$33 70	\$175 83
Talladega County.							
Calhoun County.							

The entire sums coming into our hands are as follows:

For Minutes, from the churches,	\$ 83 70
" Associational Missions, from the churches,	102 04
" Jenkins Fund,	50 00
" Domestic Missions,	16 74
" Foreign Missions,	16 63
" Sabbath School Board,	14 55
" Rome Chapel,	30 50
" Theological students in Howard College,	7 30
Public collection on Saturday for Domestic Missions,	75 00
Sabbath's collection distributed between 4 Boards as above,	45 75
	\$442 21

Respectfully submitted.

C. R. CROSS, Chairman.

11. The Treasurer's report was read by Bro. J. K. Elliott, and adopted as follows:

TREASURER'S REPORT.

1872.

DR.

September 19th. To Coosa River Association Finance Com.	\$74 35
For Foreign Missions,	100 00
Associational Mission,	119 50
Domestic Missions,	25 00

MINUTES.

19

Sabbath School Board,	15 00
Ministerial Education,	7 45
Jenkins' Fund,	50 00

Aggregate \$391 30

1872.

CR.

Sept. 21. By cash paid C. R. Cross, Treasurer of Executive Com. Association Mis. per voucher No. 1,	\$169 50
By cash paid J. J. D. Renfro for Minutes, Marion Board, Sabbath School Board and Foreign Mission Board, as per voucher No. 2,	215 05
By cash paid W. M. Davis, Agent Ministerial Education, per voucher No. 3,	7 45

Aggregate. \$392 00

Respectfully submitted. J. K. ELLIOTT.

12. The report of the Treasurer of the Executive Committee was read by C. R. Cross, and adopted as follows:

REPORT OF TREASURER OF EXECUTIVE COMMITTEE.

C. R. CROSS, Treasurer, in Account with Executive Committee, 1871.

DR.

September 15th. To balance on hand from 1870, \$211 80

CR.

By cash paid S. G. Jenkins for 14 days service as missionary, at \$1 50 per day,	21 00
By cash paid H. C. Taul for 24 days' service as missionary, at \$1 50 per day,	36 00
By cash paid P. Castleberry for 7 days' service as missionary, at \$1 50 per day,	10 00
By cash paid C. B. Roach for 2 1/2 days' service as missionary, at \$1 50 per day,	3 75

\$71 25

September, 1871. To balance on hand from 1871, \$140 55

Cash rec'd from J. K. Elliott, Treas.,	169 50
Cash rec'd from J. B. Mynatt,	5 00
Cash rec'd from Thos. L. Pope,	1 50

\$316 55

September, 1872.

CR.

Cash pd S. G. Jenkins for 8 days service at \$2 a day,	\$16 00
Cash pd P. Castleberry for 18 days as above,	36 00
Cash pd Wm. Nall for 7 days as above,	14 00
Cash pd H. C. Taul as missionary and suppl't to salary,	42 00
Cash pd W. Wilkes as missionary and suppl't to salary,	25 00

\$133 00

Balance on hand, \$183 55

Respectfully submitted. C. R. CROSS.

13. On motion, the same Executive Committee was continued.

14. The following resolution, offered by Bro. Abner Williams, was adopted:

Resolved, That the pastors in this Association be requested to take up public collections during the next Associational year, in all their churches, for the various objects of benevolence fostered by this body; and that an effort be made to raise at least one thousand dollars for these objects during the year.

15. The Clerk was instructed to get as many minutes printed as he can, for the minute fund, after reserving \$20 for his services.

16. On motion of Bro. A. Williams, a subscription was raised to pay for a monument to be erected at the grave of Elder Wm. McCain, deceased. \$100.00 were pledged. James Headen and Anderson McCain were appointed to superintend the same.

17. On motion of Bro. W. A. Welch, the brethren and sisters in the bounds of the Association were recommended to subscribe for and read *The Christian Index*, *The Home and Foreign Journal*, and *Kind Words*.

18. On motion of Elder W. C. Mynatt, it was resolved to revive the District Meetings. (As the Clerk was instructed to appoint the time and place for these meetings, he will [D. V.] give notice of them through the *Index* and other papers.)

19. The following committees were appointed to report next year:

Education.—W. W. Kidd, W. W. Wallace, T. J. Martin.

Family Religion.—T. P. Gwin, D. B. Oden, J. B. Mynatt.

Foreign Missions.—S. Henderson, Ben. Areret, H. Pope.

Domestic Missions.—J. J. D. Renfroe, B. F. McGee, Willy Ogletree.

Bible Cause.—Lealis Law, S. B. Glazner, T. L. Pope.

Sabbath Schools.—Gordon Mynatt, Inge Nix, J. Y. Henderson.

Temperance.—E. T. Smyth, J. K. Elliott, D. F. Weaver.

20. *Resolved*, That the thanks of this body are tendered to the church and vicinity of Childersburg for their hospitality, to our Methodist brethren for the use of their house of worship, and to the S. R. & D. Railroad for reduction of fare to the delegates.

21. After remarks by the Moderator, singing and taking the parting hand, and prayer by Elder J. A. Collins, the Association adjourned, to meet with the *Big Spring Church*, Harpersville, Shelby county, Friday before the third Sabbath in September, 1873.

W. WILKES, Moderator.

J. J. D. RENFROE, Clerk.

Sabbath School Convention.

CHILDERSBURG, September 2d, 1872.

A number of brethren met in the church house at 7½ A. M. to consider the question of the organization of a Sunday School Convention within the bounds of the Association. Prayer by Elder W. C. Mynatt. Elder Wilks chairman.

Elder T. C. Boykin addressed the meeting on the importance and plan of organization. On motion of Elder W. C. Mynatt, it was resolved to organize, and that the society shall be known as "The Coosa River Associational Sabbath School Convention."—Adopted a constitution.

Elder E. T. Smyth was chosen President, and J. B. Mynatt, Lealis Law, D. B. Oden, and J. W. Kidd, Vice-Presidents. T. P. Gwin was chosen Secretary. The Executive Committee was located at Oxford, and brethren Long, Kelly and Hanna were chosen as the said Committee, with Elders E. T. Smyth and T. P. Gwin as Chairman and Secretary of the Committee—*ex-officio*. The Convention then adjourned to meet at the call of the President.

E. T. SMYTH, President.

T. P. GWIN, Secretary.

MINISTERS AND THEIR POST-OFFICES.

ORDAINED.

J. M. Scott,.....	Harpersville.	S. G. Jenkins,.....	Silver Run.
O. Welch,.....	Alpine.	E. T. Smyth,.....	Oxford.
W. W. Kidd,.....	Harpersville.	C. B. Roach,.....	Harpersville.
S. Henderson,.....	Jacksonville.	F. Freeman,.....	Talladega.
Paul Castleberry,.....	Cropwell.	Elijah Martin,.....	Sulphur Springs.
W. C. Mynatt,.....	Eastaboga.	H. Clay Taul,.....	Talladega.
Gordon Mynatt,.....	Eastaboga.	Lealis Law,.....	Lincoln.
J. B. Mynatt,.....	Eastaboga.	T. P. Gwin,.....	Oxford.
W. Wilkes,.....	Fayetteville.	J. J. D. Renfroe,.....	Talladega.

LICENTIATES.

Wm. Nall,.....	Silver Run.	J. G. Moadine,.....	Harpersville.
K. J. Thomas,.....	Childersburg.	Wm. F. McCain,.....	Lincoln.



SCALE OF THE CHURCHES.

CHURCHES.	POST-OFFICES.	PASTORS.	Baptized.	Rec'd by Letter.	Died by Letter.	Excluded.	Restored.	Dead.	Total.
Oxford.....	Oxford.....	E. T. Smyth.....	5	6	6				157
Mt. Zion (Talladega).....	Alexandria.....	S. Henderson.....	8	5	3	1	2	1	83
Jacksonville.....	Jacksonville.....	E. T. Smyth.....	9	4	3				70
Sulphur Springs.....	Sulphur Springs.....	G. Mynatt.....	1	4	3				92
Andloch.....	Silver Run.....	T. P. Gwin.....	23	2	3			3	122
Cold Water.....	Silver Run.....	S. G. Jenkins.....	2	2	3			2	58
Salem.....	Eastaboga.....	W. C. Mynatt.....	3	8	6			3	110
Refuge.....	Lincoln.....	W. C. Mynatt.....	3	8	6			1	76
Blue Eye.....	Lincoln.....	W. C. Mynatt.....	6	12	2	4		1	67
Pleasant Grove.....	Talladega.....	J. J. D. Renfroe.....	15	11	1	1			65
Talladega.....	Talladega.....	J. J. D. Renfroe.....	5	3					57
Hephzibah.....	Talladega.....	T. P. Gwin.....	9	7	8				29
Alpine.....	Alpine.....	S. Henderson.....	2	8	2				63
Tallaschatchee.....	Alpine.....	E. T. Smyth.....	2	8	2				36
Mt. Zion (Calhoun).....	Syllacauga.....	W. Wilks.....	2	8	2				19
Ft. Williams.....	Fayetteville.....	W. Wilks.....	5	2				1	39
Mt. Sharon.....	Childersburg.....	S. W. Milton.....	2	2					50
Rocky Mount.....	Syllacauga.....	H. C. Taul.....	2	2					45
Childersburg.....	Childersburg.....	W. Wilks.....	2	2					87
Shiloh.....	Childersburg.....	W. W. Kidd.....	5	2					32
Big Spring.....	Harpersville.....	J. J. D. Renfroe.....	4	3	4				25
Spring Creek.....	Harpersville.....	W. W. Kidd.....	2	6	1				
Macedonia.....	Kelly's Creek.....	J. A. Collins.....	85	69	103	10	4	15	1540
Coosa Valley.....	Cropwell.....	P. Castleberry.....							

* Formerly "Talladega Town."

† Formerly "Talladega."

ERRATA.—On page 3 of these Minutes, in the List of Delegates from the Churches, the Talladega Church, in the Second District, was omitted. That Church was represented by J. J. D. Renfroe.

In the "Scale of the Churches," (on this page) the first Mt. Zion should read—"Mt. Zion, (Calhoun);" and the second one—"Mt. Zion, (Talladega)."

